

# دُرُوسُ اللُّغَةِ الْعَرَبِيَّةِ

Lessons of the Arabic Language

لِغَيْرِ النَّاطِقِينَ بِهَا

For Non-Native Speakers

## الجزء الثالث

### Book 3

الدكتور عبد الرحيم

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**Annotated Solutions**

### Lesson 19

Javid Sheikh

لُغَةُ الْقُرْآنِ  
مَسِي سَانَا



Language  
of the Qur'an  
Mississauga

## Revision History

[illegible]

*Note:*

*Translations of the Qur'anic ayahs given in this lesson are based on the literal translation of the Arabic words to help promote an understanding of the Holy Qur'an in its original language. For the mainstream translation of the ayahs, please consult the Qur'an translations offered by Saheeh International and others.*

(١٩) الدَّرْسُ التَّاسِعُ عَشَرَ The Nineteenth Lesson

- The Teacher : أينَ أَحْمَدُ يَا إِخْوَانُ؟  
 - عليّ : سَافَرَ إِلَى مَكَّةَ لِعِيَادَةِ أَخِيهِ الْمَرِيضِ .  
 - JJ: عَافَاهُ اللهُ . . مَنْ أَنْتَ يَا أَخِي؟ كَأَنَّكَ طَالِبٌ جَدِيدٌ .  
 - Him: هُوَ : نَعَمْ . وَأَسْمِي مُجَاهِدٌ .  
 - JJ: كَأَنَّكَ مِنْ الْهِنْدِ .  
 - Mujahid: أَنَا أَصْلًا مِنَ الْهِنْدِ . إِنَّ أَبِي هَاجَرَ مِنَ الْهِنْدِ إِلَى أَسْتْرَالِيَا وَهُوَ  
 مَجْمُولٌ شَابٌّ . وَأَنَا وُلِدْتُ هُنَاكَ .  
 - JJ: أَلَمْ تَكُنْ دَوُو قُرْبَى فِي الْهِنْدِ؟  
 - Mujahid: نَعَمْ . سَافَرْتُ الْعَامَ الْمَاضِي إِلَى قَرْيَتِنَا فِي الْهِنْدِ ، وَقَابَلْتُ  
 أَعْمَامِي وَأَخَوَالِي ، وَأَوْلَادَهُمْ ، وَهُمْ كَثِيرٌ . أَبِي يَزُورُهُمْ كُلَّ  
 سَنَةٍ ، وَيُرَاسِلُهُمْ دَائِمًا .  
 - JJ: أَعْجَبَتْكَ الْجَامِعَةُ الْإِسْلَامِيَّةُ؟  
 - Mujahid: نَعَمْ . أَنَا مَسْرُورٌ بِالتَّحَاقِّي بِهَذِهِ الْجَامِعَةِ الْمُبَارَكَةِ الَّتِي فِي مَهَبِطِ  
 الْوَحْيِ وَمُهَاجِرِ النَّبِيِّ ﷺ .  
 - JJ: لِمَ تَأَخَّرْتَ يَا مُجَاهِدُ؟ جِئْتَ بَعْدَ مُضِيِّ شَهْرٍ مِنْ بَدْءِ الدَّرَاسَةِ ،  
 وَقَدْ فَاتَتْكَ دُرُوسٌ .  
 - Mujahid: حَاوَلْتُ كَثِيرًا أَنْ آتِيَ عِنْدَ بَدْءِ الدَّرَاسَةِ وَلَكِنْ لَمْ أَسْتَطِعْ . أَرْجُو



that you help me in understanding the previous lessons. أَنْ تُسَاعِدَنِي عَلَى فَهْمِ الدُّرُوسِ السَّابِقَةِ.

المُدَّرْسُ : سَأُسَاعِدُكَ إِنْ شَاءَ اللَّهُ. JJ: I will help you if Allah wills.

regular/consistent (Zuhair enters) مُقَابِلُ (يَدْخُلُ زُهَيْرٌ)

JJ: O'Zuhair, indeed you are not diligent. I want to complain to the principal about you. المُدَّرْسُ : يَا زُهَيْرُ، إِنَّكَ غَيْرُ مُوَظِّبٍ. أُرِيدُ أَنْ أَشْكُوكَ إِلَى الْمَدِيرِ.

Zuhair: Pardon me زُهَيْرٌ : سَامِحْنِي يَا أَسْتَاذُ. لَنْ أَغِيبَ وَلَنْ أَتَأَخَّرَ فِي الْمُسْتَقْبَلِ إِنْ شَاءَ اللَّهُ. O'teacher. I will not remain absent and I will not be late in the future, if Allah wills.

JJ: Let's review the lesson. Read the ayah O'Ali. المُدَّرْسُ : لِنُرَاجِعِ الدَّرْسَ. اقْرَأِ آيَةَ يَاعَلِيٌّ. Ali: (After Istia'azah and Basmalah)

علي: (بَعْدَ الْإِسْتِعَاذَةِ وَالْبَسْمَلَةِ) ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ﴾ ① ﴿تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ،

وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ، ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾ ② ﴿يَغْفِرْ لَكُمْ ذُنُوبَكُمْ، وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ، وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ، ذَلِكَ

الْفَوْزُ الْعَظِيمُ﴾ [الصَّفْ / ١٠-١٢] ③ He will. That is better for you only if you (pl) know. ③. forgive your sins, and He will enter you into gardens beneath which rivers flow, and pleasant dwellings in gardens of eternity. That is the great success.

المُدَّرْسُ : إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ... يَا أَبَا بَكْرٍ، مَا التِّجَارَةُ الَّتِي دَلَّنَا اللَّهُ (تَعَالَى) عَلَيْهَا؟ JJ: Surely Allah is the Most Forgiving, Always Merciful .... O'Abu Bakr, what is that business Allah, the Exalted has indicated/pointed to us?

أَبُو بَكْرٍ : هِيَ الْإِيمَانُ بِاللَّهِ وَرَسُولِهِ، وَالْجِهَادُ فِي سَبِيلِ اللَّهِ بِالنَّفْسِ وَالْمَالِ. Abu Bakr: They are the Faith in Allah and His Messenger, and the jihad (struggle) in the path of Allah with the soul and the wealth.

المُدَّرْسُ : أَذْكَرُ آيَةً أُخْرَى، تَحْتُ الْمُسْلِمِينَ عَلَى الْجِهَادِ يَا زُهَيْرُ. JJ: Mention another ayah (that) urges/encourages the Muslims to do the jihad, O'Zuhair. فَحَثَّ - يَحْتِجُّ To urge



رَصٌّ - يُرْصُّ To join/compress

- زُهَيْرٌ : قَالَ تَعَالَى فِي السُّورَةِ نَفْسَهَا : ﴿إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُيُوتٌ مَرْصُوصَةٌ﴾ .  
 Z: The Exalted said in the same surah: 'Surely Allah loves those who fight in His way in firm rows as if they are like structures (buildings) of lead. (61:4)
- الْمُدْرَسُ : مَنْ الَّذِينَ يُحِبُّهُمْ اللَّهُ يَا عَلِيُّ؟  
 JJ: Who are the ones who Allah loves, O'Ali?
- عَلِيُّ : يُحِبُّ الْمُجَاهِدِينَ الْمُقَاتِلِينَ فِي سَبِيلِهِ .  
 A: He loves those strive (and) fight in his path.
- الْمُدْرَسُ : كَيْفَ يُقَاتِلُ هَؤُلَاءِ؟  
 JJ: How do they fight?
- عَلِيُّ : يُقَاتِلُونَ فِي صُفُوفٍ ، وَيَثْبُتُونَ فِي أَمَاكِنِهِمْ عِنْدَ مُلَاقَاةِ الْعَدُوِّ .  
 A: They fight in rows, and they stay firm in their positions on meeting the enemy.
- الْمُدْرَسُ : مَاذَا تُفِيدُ (كَأَنَّ) يَا زُهَيْرُ؟  
 JJ: What does (كَأَنَّ, as if) indicate O'Zuhair?
- زُهَيْرٌ : تُفِيدُ التَّشْبِيهَ ، نَحْوُ: كَانَ الْمَسْجِدَ مَدْرَسَةً ، كَانَ الْكِتَابَ .  
 Z: It denotes similarity, e.g.: The masjid is like a school, the book is like a teacher, And likewise it indicates assumption, e.g.: It looks as if I know you.
- الْمُدْرَسُ : أَحْسَنْتَ يَا زُهَيْرُ . مَا لَكَ تَنَعَسُ يَا عَبْدَ اللَّهِ؟  
 JJ: You did well, O'Zuhair. Why are you feeling sleepy O'Abdullah?
- عَبْدُ اللَّهِ : لَا تُؤَاخِذْنِي يَا أَسْتَاذُ ، زُرْتُ الْبَارِحَةَ جَارًا لِي وَجَلَسْتُ عِنْدَهُ .  
 O'Abdullah: Pardon me O'teacher (don't blame me), I visited a neighbour of mine last night, and I sat with him watching a football match on the television screen until midnight.
- الْمُدْرَسُ : مَا يَنْبَغِي لِطَالِبٍ أَنْ يُضَيِّعَ وَقْتَهُ فِي مُشَاهَدَةِ التَّلْفَازِ .  
 JJ: It is not appropriate for a student to waste his time in watching television.
- عَبْدُ اللَّهِ : أَرْجُو الْمُسَامَحَةَ .  
 Abdullah: I request (your) forgiveness.

(يُنَادِي الْمُدْرَسُ الْمُرَاقِبَ) (The teacher calls the supervisor)

- الْمُرَاقِبُ : (بَعْدَ التَّحِيَّةِ وَالْمُصَافَحَةِ) أُنَادَيْتَنِي يَا أَسْتَاذُ؟  
 (After greetings and shaking hands) Did you call me O'teacher?
- الْمُدْرَسُ : نَعَمْ . مَتَى يَعُودُ الْمَدِيرُ؟  
 JJ: Yes, When is the principal returning?
- الْمُرَاقِبُ : قَدْ يَعُودُ الْيَوْمَ إِنْ شَاءَ اللَّهُ .  
 The Supervisor: He may be returning today, if Allah Wills.
- قَدْ = مَضَارِعُ

1- Answer the following questions: أجب عن الأسئلة الآتية :

(١) لم سافر أحمد إلى مكة؟

(٢) من أين مجاهد؟ متى هاجر أبوه من الهند؟

(٣) لماذا كان عبد الله نعسان؟

(٤) ما التجارة التي دلنا عليها الله تعالى في سورة الصف؟

2- From the forms of the augmented three letter verb is form (نَاعِل) an alif is added after the 'fa', e.g.:  
- To travel, - To be tolerant, - To take  
سافر. سَلِمَح. أَخَذَ. (أَأْخَذَ)

- Extract from the lesson the verbs mentioned in it from form (نَاعِل).

See Underlined in the lesson

3- تأمل المثالين، ثم هات المضارع والأمر والمصدر من الأفعال الآتية: Ponder over the two examples then: give the Present tense, the Imperative and the Verbal noun from the following verbs.

	المصدر The Verbal Noun	الأمر The Imperative	المضارع The Present	الماضي The Past
Witnessing (مُشَاهَدَةٌ)	مُشَاهَدَةٌ	شَاهِدْ	يُشَاهِدُ	شَاهَدَ
Meeting	مُقَابَلَةٌ	قَابِلْ	يُقَابِلُ	قَابَلَ
Forgiveness	مُسَامَحَةٌ	سَامِحْ	يُسَامِحُ	سَامَحَ
Assistance, help	مُسَاعَدَةٌ	سَاعِدْ	يُسَاعِدُ	سَاعَدَ
Correspondence / communication	مُرَاسَلَةٌ	رَاسِلْ	يُرَاسِلُ	رَاسَلَ
Reiteration / inspection / audit	مُرَاجَعَةٌ	رَاجِعْ	يُرَاجِعُ	رَاجَعَ
Attempt	مُحَاوَلَةٌ	حَاوِلْ	يُحَاوِلُ	حَاوَلَ
Censure, blame	مُؤَاخَذَةٌ	آخِذْ	يُؤَاخِذُ	آخَذَ
Meeting	مُلَاقَاةٌ (أَصْلُهُ: مُلَاقِيَةٌ)	لَاقِ	يُلَاقِي	لَاقَى
Competition	مُبَارَاةٌ (أَصْلُهُ: مُبَارِيَةٌ)	بَارِ	يُبَارِي	بَارَى

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١ - أَجِبْ عَنِ الْأَسْئَلَةِ الْآتِيَةِ : Answer the following questions:

(١) لِمَ سَافَرَ أَحْمَدُ إِلَى مَكَّةَ؟

(٢) مِنْ أَيْنَ مُجَاهِدٌ؟ مَتَى هَاجَرَ أَبُوهُ مِنَ الْهِنْدِ؟

(٣) لِمَاذَا كَانَ عَبْدُ اللَّهِ نَعْسَانٌ؟

(٤) مَا التَّجَارَةُ الَّتِي دَلَّنَا عَلَيْهَا اللَّهُ تَعَالَى فِي سُورَةِ الصَّافِّ؟

1, Why did Ahmad travel to Makkah?

١. سَافَرَ لِعِيَادَةِ أَخِيهِ الْمَرِيضِ

He travelled to Makkah to visit his sick brother.

2, Where is Mujahid from? When his father emigrated from India?

2. هُوَ أَصْلًا مِنَ الْهِنْدِ . هَاجَرَ أَبُوهُ وَهُوَ شَابٌّ

He is originally from India . His father migrated while he was young.

3, Why was Abdullah sleepy?

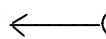
3. لِأَنَّهُ شَهِدَ مُبَارَاةَ كُرَةِ الْقَدَمِ عَلَى شَاشَةِ التَّلْفَازِ إِلَى مُنْتَصَفِ اللَّيْلِ

Because he watched a football match on the television screen until midnight.

4) What is the business which the Exalted pointed to us in the surah Al-Saff?

4. هِيَ الْإِيمَانُ بِاللَّهِ وَرَسُولِهِ وَالْجِهَادُ فِي سَبِيلِ اللَّهِ بِأَمْوَالِنَا وَأَنْفُسِنَا

It is the belief in Allah and His Messenger and jihad for His sake with our wealth and our souls.



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- 4- The form نَاعَلَ has two verbal nouns: مُفَاعَلَةٌ and فَعَالٌ. e.g.: نَحَوَ: قَاتَلَ: قَاتَلَهُ/ قَاتَلَ. ② ①
- هَاتِ الْمَصْدَرُ عَلَى وَزْنِ فِعَالٍ مِنَ الْأَفْعَالِ الْآتِيَةِ: فَعَالٌ
- Give verbal noun on the pattern of فَعَالٌ from the following verbs:
- |                                      |        |         |                 |                   |
|--------------------------------------|--------|---------|-----------------|-------------------|
| Disbelief, hypocrisy                 | نَفَقَ | نَافَقٌ | جَاهَدَ جِهَادٌ | struggle/holy war |
| Call, invitation (أَصْلَهُ: نَدَايٌ) | نَادَى | نَدَاءٌ | عَالَجَ عِلَاجٌ | treatment         |
- 5- Give the active participles from the following verbs:
- |                    |         |           |           |         |           |           |
|--------------------|---------|-----------|-----------|---------|-----------|-----------|
| Witness            | شَهِدَ  | يُشَاهِدُ | مُشَاهِدٌ | رَاسَلَ | يُرَاسِلُ | مُرَاسِلٌ |
| Fighter/warrior    | جَاهَدَ | يُجَاهِدُ | مُجَاهِدٌ | سَاعَدَ | يُسَاعِدُ | مُسَاعِدٌ |
| Monitor/supervisor | رَاقَبَ | يُرَاقِبُ | مُرَاقِبٌ | سَافَرَ | يُسَافِرُ | مُسَافِرٌ |
- 6- Give the active participle and passive participle from: خَاطَبَ.
- |                           |                                |              |           |
|---------------------------|--------------------------------|--------------|-----------|
| أَسْمُ الْفَاعِلِ         | أَسْمُ الْمَفْعُولِ            | الْمُضَارِعُ | الْمَاضِي |
| مُخَاطَبٌ                 | مُخَاطَبٌ                      | يُخَاطَبُ    | خَاطَبٌ   |
| The one who is addressing | The one who is being addressed | To address   |           |
- 7- Ponder over the following examples of the form (فَاعِلٌ), (مُضَارِعٌ), (مَاضِي) and specify in them the past, and the present, and the imperative, and the verbal noun, and the active participle, and the passive participle.
- (1) هَاجَرَ النَّبِيُّ ﷺ مِنْ مَكَّةَ الْمُكَرَّمَةِ إِلَى الْمَدِينَةِ الْمُنَوَّرَةِ عَامَ اثْنَيْنِ وَعِشْرِينَ وَسِتِّمِائَةٍ لِلْمِيلَادِ (٦٢٢ م).
- 1) The Messenger (PBUH) emigrated from honoured Makkah to Madina-tul-Munawara in 622 C.E.
- (2) سَافَرَ أَبِي إِلَى الرَّيَاضِ لِلْعِلَاجِ.
- 2) My father travelled to Riyadh for treatment.
- (3) ذَهَبْتُ لِمُقَابَلَةِ الْمُدِيرِ فَلَمْ أَجِدْهُ فِي مَكْتَبِهِ.
- 3) I went for a meeting with the principal but I did not find him in his office.
- (4) مَا عِنْدِي وَقْتُ لِمُشَاهَدَةِ بَرَامِجِ التَّلْفَازِ.
- 4) I don't have time for watching television programs.
- (5) نَادِ الْمُرَاقِبَ يَا عَلِيّ.
- 5) Call the supervisor, O'Ali.
- (6) أَنَا مُرَاسِلٌ صَحِيفَةٍ.
- 6) I am correspondent of a newspaper.

7) In the Qur'an: O'our Lord, don't hold us accountable (forgive us) if we forget or make a mistake.

(٧) فِي التَّنْزِيلِ: ﴿رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا﴾ [البقرة/٢٨٦].

(٨) مِنْ أَدْعِيَةِ الْإِسْتِفْتَاكِ: «اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ. اللَّهُمَّ نَقِّنِي مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ. O'Allah cleanse me from the mistakes like the white dress is cleansed from the dirt. O'Allah wash my mistakes with water and ice and hail.

(٩) عَنْ قَتَادَةَ قَالَ: قُلْتُ لِأَنَسٍ: أَكَانَتْ الْمَصَافِحَةُ فِي أَصْحَابِ النَّبِيِّ ﷺ قَالَ: «نَعَمْ». (رَوَاهُ الْبُخَارِيُّ).

I said to Anas: Was there hand shaking among the companions of the Prophet (PBUH)? He said: Yes. (Al-Bukhari narrated it).

10) The Exalted said: 'Indeed We sent it (Qur'an) down on a blessed night, indeed We were the warners.'

8- ﴿إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ﴾. هَذِهِ لَامُ الْإِبْتِدَاءِ دَخَلَتْ عَلَى خَبَرٍ (إِنْ) الْمَكْسُورَةُ وَتُسَمَّى حِينْتِد (الَلَامُ الْمَرْحَلَةُ). وَهَاءٌ أُمْتِلَةٌ لِلَّامِ الْمَرْحَلَةُ: Take the examples of LM (The displaced Lam).

1) Surely your God is only one. Indeed, ﴿إِنَّ إِلَهَكُمْ لَوَاحِدٌ﴾ [الصافات/٤].

2) And surely the weakest of the house is the house of the spider. ﴿وَإِنْ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ﴾ [العنكبوت/٤١].

3) Indeed, the most reprehensible sound/voice is the sound of the donkey. (braying) ﴿إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ﴾ [لقمان/١٩].

4) Surely, it is the Noble Qur'an. ﴿إِنَّهُ الْقُرْآنُ كَرِيمٌ﴾ [الواقعة/٧٧].

5) Surely, the first house set up for the mankind is the one which is in Makkah. ﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ﴾ [ال عمران/٩٦].

9- (You have missed lessons). When تَدْ is entered upon the past tense it indicates confirmation, e.g.: التَّأْكِيدُ، نَحْوُ: قَدْ وَصَلَتِ الطَّائِرَةُ. قَدْ فُتِحَ بَابُ الْمَكْتَبَةِ. The plane has already arrived.

وإذا دَخَلَتْ عَلَى الْفِعْلِ الْمُضَارِعِ أَفَادَتْ: The door of library had been opened.

- And when it is entered upon the present tense, قَدْ يَنْزِلُ الْمَطَرُ. قَدْ يَعُودُ الْمُدِيرُ غَدًا. it indicates: (A) Doubt and possibility, e.g.: The principal may return tomorrow. The rain may come down today.

(The principal may return tomorrow.

نَائِلٌ

الْيَوْمَ. (قَدْ يَأْتِي الْمَدِيرُ غَدًا. أَيُ يُمَكِّنُ أَنْ يَأْتِيَ غَدًا). (i.e., his coming is possible tomorrow).

(B) Rarity, e.g.: (ب) التَّقْلِيلُ، نَحْوُ: قَدْ يَنْجَحُ الطَّالِبُ الْكَسْلَانُ. (أَيُّ أَحْيَانًا يَنْجَحُ الطَّالِبُ الْكَسْلَانُ).  
The lazy students may succeed. (i.e., sometimes the lazy student succeeds).

10- (ذَوُو الْقُرْبَى). (ذَوُو) جَمْعُ (ذُو). يُعْرَبُ إِعْرَابَ الْجَمْعِ الْمَذْكَرِ ذُوْرُ. (The relatives).  
is the plural of ذُو. It is declined like the sound masculine plural, e.g.:

1. ذَوُو الْقُرْبَى أَحَقُّ بِمُسَاعَدَتِكَ. (مَرْفُوعٌ بِالْوَاوِ).  
The relatives are more deserving of your help.
2. جَالِسٌ ذَوِي الْعِلْمِ. (مَنْصُوبٌ بِالْيَاءِ).  
Sit with people of knowledge.
3. هَذِهِ مَسَاكِينُ الطُّلَّابِ ذَوِي الْعَائِلَاتِ. (مَجْرُورٌ بِالْيَاءِ).  
These are the residences of the students with families.

like Equivalent of ذُوْرُ is ذُوْ in meaning and grammar. In Surah Al-Naml: ﴿قَالُوا نَحْنُ أَوْلُو الْقُوَّةِ وَأَوْلُو بِأَسْ شَدِيدٍ، وَالْأَمْرُ إِلَيْكِ﴾. 'They said we are possessors of strength and possessors of great military might, but the matter (Command) is yours.'

11- عَرَفْتَ أَنَّ (لَكِنَّ) مِنْ أَخَوَاتِ (إِنَّ). تَقُولُ حَامِدٌ مُجْتَهِدٌ لَكِنَّ صَدِيقَهُ كَسْلَانٌ.  
You knew that (لَكِنَّ) is from the sisters of (إِنَّ). You say Hamid is hardworking but his friend is lazy.

إِذَا خَفَّفَتْ (لَكِنَّ) أَهْمِلَتْ، وَدَخَلَتْ عَلَى الْجُمْلَتَيْنِ الْإِسْمِيَّةِ وَالْفِعْلِيَّةِ، نَحْوُ: إِسْمٌ لَكِنَّ. No  
When لَكِنَّ is made light, it is ignored and is entered on two sentences: nominal and verbal, e.g.:

- 1) جَاءَ الْمُدْرَسُ، لَكِنَّ الطُّلَّابَ مَا جَاءُوا. (مَرْفُوعٌ بِالْوَاوِ).  
The teacher came but the student did not come.  
And in the Qur'an: But ﴿لَكِنَّ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ﴾ [مُرَيْمُ/ ٣٨].  
the transgressors today are straying in clear error.
- 2) غَابَ عَلِيٌّ لَكِنَّ حَضَرَ أَحْمَدُ.  
Ali was absent but Hamid was present.  
And in the Qur'an: 'But they do not understand.' ﴿وَلَكِنَّ لَا يَشْعُرُونَ﴾.



- 12- 'That is good for you'. It is permissible to conjugate the 'ك' of the address in 'ذَلِكَ' and 'تِلْكَ', the meaning of the conjugation is that the person being spoken to is being considered (not left out), e.g.:  
 1) Whose notebook is that, O'brothers?  
 2) Did you read this magazine O'Amina?  
 ١٢- ﴿ذَلِكُمْ خَيْرٌ لَّكُمْ﴾. يَجُوزُ فِي كَافِ الْخِطَابِ فِي (ذَلِكَ وَتِلْكَ) التَّصَرُّفُ، وَمَعْنَى التَّصَرُّفِ أَنْ يُرَاعَى الْمُخَاطَبُ، نَحْوُ: ① لِمَنْ ذَلِكُمْ الدَّفْترُ يَا إِخْوَانُ؟ ② أَقْرَأْتَ تِلْكَ الْمَجَلَّةَ يَا أَمِينَةُ؟
- 13- (يَغْفِرُ لَكُمْ...) هُنَا (يَغْفِرُ) مَجْزُومٌ بِالطَّلَبِ، ذَلِكَ لِأَنَّ (يَغْفِرُ) is jussive with demand, that's because 'You believe...' in the previous ayah meant 'Believe'.  
 ١٣- (يَغْفِرُ لَكُمْ...) هُنَا (يَغْفِرُ) مَجْزُومٌ بِالطَّلَبِ، ذَلِكَ لِأَنَّ (يَغْفِرُ) is jussive with demand, that's because 'You believe...' in the previous ayah meant 'Believe'.  
 ١٤- (عِيَادَةُ) مَصْدَرٌ (عَادَ يَعُودُ) بِمَعْنَى (زَارَ الْمَرِيضَ)، وَهُوَ عَلَى وَزْنِ (فَعَالَةٌ).  
 ١٤- (عِيَادَةُ) مَصْدَرٌ (عَادَ يَعُودُ) بِمَعْنَى (زَارَ الْمَرِيضَ)، وَهُوَ عَلَى وَزْنِ (فَعَالَةٌ).  
 ١٥- 'Continuation' is a verbal noun of 'to continue' on the pattern of 'فُعُولٌ'. Its original is 'مُضَوِيٌّ'. Give verbal noun of 'to fall' on this pattern: هَاتِ مَصْدَرٌ «هَوَى، يَهْوِي» عَلَى هَذَا الْوَزْنِ.  
 ١٥- «مُضَوِيٌّ» مَصْدَرٌ «مَضَى، يَمْضِي»، وَهُوَ عَلَى وَزْنِ «فُعُولٌ». أَصْلُهُ «مُضَوِيٌّ». هَاتِ مَصْدَرٌ «هَوَى، يَهْوِي» عَلَى هَذَا الْوَزْنِ.  
 ١٦- «بَرَنَامِجٌ» جَمْعُهُ «بَرَامِجٌ». إِذَا جُمِعَ الْإِسْمُ الَّذِي حُرُوفُهُ خَمْسَةٌ أَوْ أَكْثَرُ عَلَى صِيغَةِ مُنْتَهَى الْجُمُوعِ\* حُذِفَ مَا زَادَ عَلَى الْأَرْبَعَةِ، نَحْوُ: سَفَرَجُلٌ ① سَفَارِجٌ؛ عَنكَبُوتٌ ② عَنَاكِبٌ؛ عَنَدَلِيْبٌ ③ عَنَادِلٌ؛ مُسْتَشْفَى ④ مَشَافٍ.  
 ١٦- «بَرَنَامِجٌ» جَمْعُهُ «بَرَامِجٌ». إِذَا جُمِعَ الْإِسْمُ الَّذِي حُرُوفُهُ خَمْسَةٌ أَوْ أَكْثَرُ عَلَى صِيغَةِ مُنْتَهَى الْجُمُوعِ\* حُذِفَ مَا زَادَ عَلَى الْأَرْبَعَةِ، نَحْوُ: سَفَرَجُلٌ ① سَفَارِجٌ؛ عَنكَبُوتٌ ② عَنَاكِبٌ؛ عَنَدَلِيْبٌ ③ عَنَادِلٌ؛ مُسْتَشْفَى ④ مَشَافٍ.  
 ١٧- تُجْمَعُ «خَطِيئَةٌ» عَلَى «خَطَايَا». اِجْمَعْ الْأَسْمَاءَ الَّتِي هَذَا الْجَمْعُ: هَدِيَّةٌ، مَطِيَّةٌ، مَزِيَّةٌ، سَرِيَّةٌ، شَطِيَّةٌ، بَرِيَّةٌ، زَاوِيَّةٌ.  
 ١٧- تُجْمَعُ «خَطِيئَةٌ» عَلَى «خَطَايَا». اِجْمَعْ الْأَسْمَاءَ الَّتِي هَذَا الْجَمْعُ: هَدِيَّةٌ، مَطِيَّةٌ، مَزِيَّةٌ، سَرِيَّةٌ، شَطِيَّةٌ، بَرِيَّةٌ، زَاوِيَّةٌ.

- 18- Give the verb from which the comparative/preference noun 'to weaken' is derived and mention its present tense and verbal noun.

١٨ - هَاتِ الْفِعْلَ الَّذِي اشْتَقُّ مِنْهُ اسْمُ التَّفْضِيلِ «أَوْهَنُ»، وَادْكُرْ مِنْهُ الْمَضَارِعَ

وَالْمَصْدَرُ. مِثَالُ دَاوُدَ (بَابِ ضَرْبٍ) = دَهَنَ (بَاقِي) - يَهِنُ (مَضَارِعُ) ← وَهْنًا (مَصْدَرٌ) Weakness  
(To be or become weak)

Mention four ayahs in which this verb or its derivatives are mentioned. اذْكُرْ أَرْبَعَ آيَاتٍ وَرَدَ فِيهَا هَذَا الْفِعْلُ، أَوْ مُشْتَقَّاتُهُ. See Below

- 19- Give the Present tense from : ١٩ - هَاتِ الْمَضَارِعَ مِنْ أَنْذَرَ، ضَيَّعَ، حَثَّ.

يُنْذِرُ - أَنْذَرَ, To warn, FIV

يُضَيِّعُ - ضَيَّعَ, To waste, FII يَحْثُّ - حَثَّ, To urge, incite (الْمُضَعَّفُ)

(FIV) أَوْهَنَ يُوْهِنُ from اسْمُ النَّاعِلِ (To be made weak)

(١) ﴿ذَٰلِكُمْ وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ ۝١٨﴾ (الأنفال: ١٨).

(٢) ﴿وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ...﴾ (آل عمران: ١٣٩).

(٣) ﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ...﴾ (لقمان: ١٤).

(٤) ﴿وَكَايْنٍ مِّنْ نَّبِيٍّ قَتَلَ مَعَهُ رَبِّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ...﴾

(آل عمران: ١٤٦).

(٥) وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ <sup>صل</sup> لَوْ كَانُوا يَعْلَمُونَ (الْعَنْكَبُوتُ: ٤١)

(٦) فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَتَرَكَكُمْ أَعْمَالَكُمْ (مُحَمَّدٌ: ٣٥)

1/ That is so, that Allah is the one who weakens the device of the disbelievers. (8:18)

2/ Do not lose heart (be weak) and do not grieve and you are the uppermost.... (3:139)

3/ We command man (to be good) with his parents. His mother carried him (in the womb) despite weakness upon weakness... (31:14)

4/ There have been many prophets with whom many men of Allah have fought, they did not lose heart (become weak) for what they suffered .... (3:146)

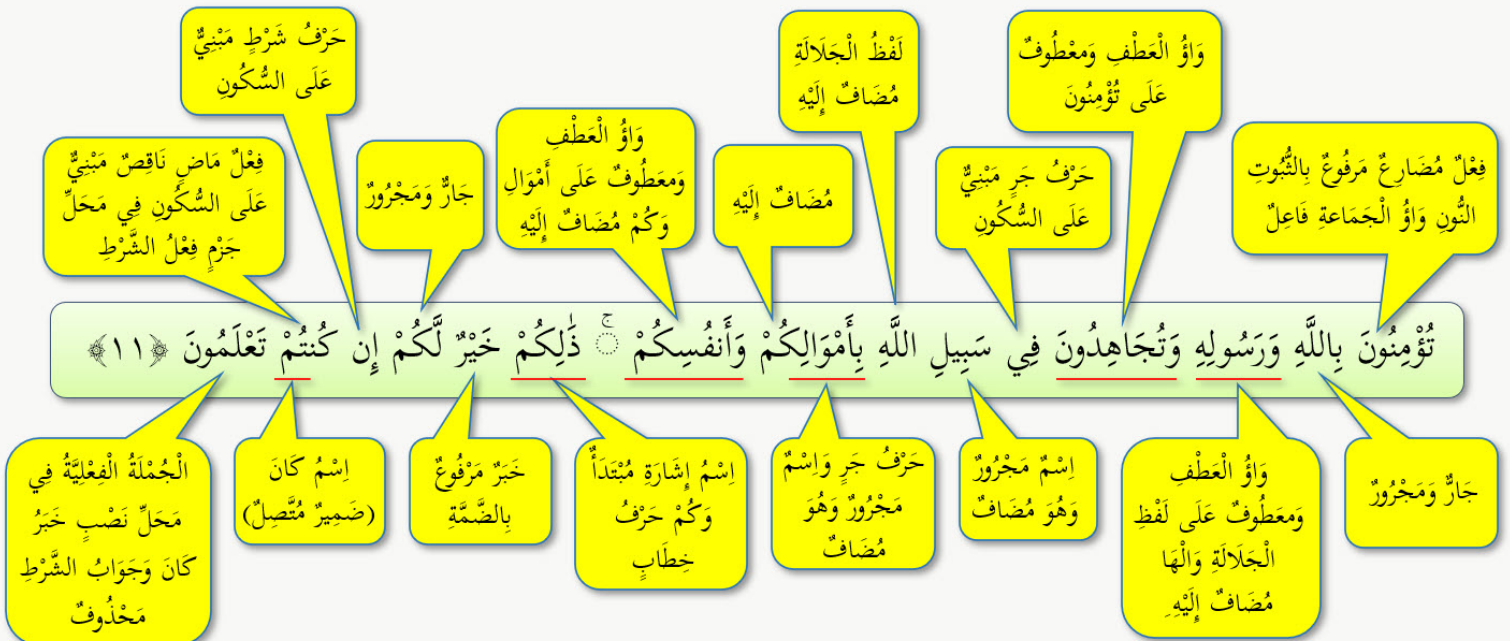
5/ And indeed the weakest of the house is the house of the spider - if only they know. (29:41)

6/ So, do not lose heart, and do not invite (ask) for peace and you will be high (prevail) and your Lord is with you and He will not/never deprive you of your good deeds. (47:35)

## Book 3 Lesson 19, P164



[61:10] O' you who have believed, shall I guide you to a transaction that will save you from a painful punishment?



[61:11] [It is that] you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if you should know.



# Book 3 Lesson 19, P164

يَغْفِرُ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلُكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِينٌ طَيِّبَةٌ فِي جَنَّاتٍ عَدْنٍ ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾

وَأَوَّلُ الْعَطْفِ وَفِعْلٌ مُضَارِعٌ مَجْزُومٌ  
بِالسُّكُونِ وَمَعْطُوفٌ عَلَى يَغْفِرُ

فِعْلٌ مُضَارِعٌ مَجْزُومٌ  
بِالسُّكُونِ فِي جَوَابِ  
الشَّرْطِ مُقَدَّرٌ

حَرْفُ جَرِّ مَبْنِيٌّ  
عَلَى السُّكُونِ

حَرْفُ جَرِّ مَبْنِيٌّ  
عَلَى السُّكُونِ

مُضَافٌ إِلَيْهِ  
(صَمِيمٌ مُتَّصِلٌ)

فِعْلٌ مُضَارِعٌ مَرْفُوعٌ  
بِالضَّمَّةِ الْمُقَدَّرَةِ

تَعَتْ  
لِ مَسَاكِينٍ

اسْمٌ إِشَارَةٌ مُبْتَدَأٌ  
وَالْكَافُ لِلْخِطَابِ

خَيْرٌ مَرْفُوعٌ  
بِالضَّمَّةِ

جَارٌّ وَمَجْرُورٌ

مَفْعُولٌ بِهِ  
أَوَّلٌ

مَفْعُولٌ بِهِ وَهُوَ مُضَافٌ،  
وَكُمُ مُضَافٌ إِلَيْهِ

مَفْعُولٌ بِهِ الثَّانِي عِلَامَةٌ نَصْبِهِ  
الْكَسْرَةُ لِأَنَّهُ ج م س

فَاعِلٌ  
لِ تَجْرِي

اسْمٌ مَجْرُورٌ  
وَهُوَ مُضَافٌ

حَرْفُ عَطْفٍ  
وَمَعْطُوفٌ عَلَى  
جَنَّاتٍ

اسْمٌ مَجْرُورٌ  
وَهُوَ مُضَافٌ

مُضَافٌ إِلَيْهِ

تَعَتْ  
لِ الْفَوْزِ

[61:12] He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment.

# The New Words      الْكَلِمَاتُ الْجَدِيدَةُ

عَافَى يُعَافِي مُعَافَاةً (III) To restore to health, heal, cure

جَاهَدَ يُجَاهِدُ جِهَادًا (III) To strive, to endeavour, to fight

(اسْمُ الْفَاعِلِ) مُجَاهِدٌ Someone who endeavours

كَأَنَّ It look as if (like) (مِنْ أَخَوَاتِ كَانَ)

أَصْلٌ يَأْصِلُ أَصَالَةً (u-u) To become firmly routed

أَصْلًا Primarily, originally

شَبَّ يَشْبُ شَبًّا (a-i) To become a youth or a young man.

(اسْمُ الْفَاعِلِ) شَابٌ Youth

وُلِدَ يَلِدُ وَلَدًا (a-i) To be born

(جَمْعُ) أَوْلَادٌ Offspring, son, child, وَلَدٌ

قَرُبَ يَقْرُبُ قَرَابَةً (u-u) To be near

قُرْبَى Relationship

قَابَلَ يُقَابِلُ مُقَابَلَةً (III) To meet, to be face to face with someone

(جَمْعُ) أَعْمَامٌ Paternal uncle, عَمٌّ

(جَمْعُ) أَخَوَالَ Maternal uncle, خَالَ

رَاسَلَ يُرَاسِلُ مُرَاسَلَةً (III) To write letter, to correspond.

(اسْمُ الْفَاعِلِ) مُرَاسِلٌ Correspondent, reporter

أَعْجَبَ يُعْجِبُ إِعْجَابًا (IV) To like or admire something

اَلْتَحَقَّ يَلْتَحِقُ اَلْتِحَاقًا (VIII) To join, to enter

جَامِعَةٌ University

بَارَكَ يُبَارِكُ مُبَارَكَةً (VI) To be blessed

هَبَطَ يَهْبِطُ هَبْطًا (a-u) To land

(اسْمُ الْمَكَانِ) مَهْبِطٌ Place of descent

هَاجَرَ يُهَاجِرُ مُهَاجَرَةً (III) To immigrate, to separate.

(اسْمُ الْمَكَانِ/الْمَفْعُولِ) مُهَاجِرٌ Place of immigration

(اسْمُ الْفَاعِلِ) مُهَاجِرٌ Immigrant

مَضَى يَمْضِي مُضِيًّا (a-i) To expire, to lapse

بَدَأَ Beginning, start

حَاوَلَ يُحَاوِلُ مُحَاوَلَةً (III) To endeavor

(X) اِسْتَطَاعَ يَسْتَطِيعُ اِسْتَطَاعَةً To be possible, to be able

رَجَا يَرْجُو رَجَاءً (a-u) To hope

(III) سَاعَدَ يُسَاعِدُ مُسَاعَدَةً To help

(a-i) سَبَقَ يَسْبِقُ سَبْقًا To be before or ahead of someone

(اسْمُ الْفَاعِلِ) سَابِقَةٌ Preceding

(III) وَاطَبَ يُوَاطِبُ مُوَاطَبَةً To be regular, to persevere, to persist

(اسْمُ الْفَاعِلِ) مُوَاطِبٌ One who is diligent, persistent

(III) سَامَحَ يُسَامِحُ مُسَامَحَةً To forgive, to treat someone kindly

(III) رَاجَعَ يُرَاجِعُ مُرَاجَعَةً To turn to, to return, to reference

اِسْتَعَاذَ يَسْتَعِيذُ اِسْتِعَاذَةً (X) To seek protection

دَلَّ يَدُلُّ دَلًّا (a-u) To demonstrate, show, explain

تَجَرَ يَتَجَرُّ تِجَارَةً (a-u) To trade

اُنْجَى يُنْجِي اِنْجَاءً (IV) To rescue, to save someone

عَذَّبَ يُعَذِّبُ تَعْذِيْبًا (II) To inflict pain or punish someone

عَذَابٌ Pain, torment, suffering

اَلِمَ يَأْلَمُ اَلَمًا (i-a) To be in pain, suffering.

اَلِيْمٌ Sore, grievous, painful

سَبِيلٌ Way, road, path, means

اَذْنَبَ يُذْنِبُ اِذْنَابًا (IV) To do wrong, to sin

ذَنْبٌ Sin

نَهَرَ يَنْهَرُ نَهْرًا (a-a) To flow copiously, gush forth

نَهْرٌ Stream, river

سَكَنَ يَسْكُنُ سَكْنًا (a-u) To live, to dwell, to be or become still

مَسَاكِنُ (اسْمُ الْمَكَانِ) Dwelling, مَسْكَنٌ

طَابَ يَطِيبُ مَطِيْبًا (a-i) To be pleasant

طَيِّبَةٌ Pleasant, good

نَفْسٌ Soul, living being, human; Same

حَثَّ يَحْثُّ حَثًّا (a-u) To urge, to prompt, to incite

اَحَبَّ يُحِبُّ اِحْبَابًا (IV) To like, to love

قَاتَلَ يُقَاتِلُ قِتَالًا (III) To combat with each other, to fight one another

اِسْمُ الْفَاعِلِ (مُقَاتِلٌ) Combatant

صَفَّ يَصِفُّ صَفًّا (a-u) To line up, to setup in a row

بَنَى يَبْنِي بِنْيًا (a-i) To build

بُنْيَانٌ Building, structure

رَصَّ يَرِصُّ رَصًّا (a-u) To press tightly, to fit together

اِسْمُ الْمَفْعُولِ (مَرْصُوصٌ) Something that is pressed together tightly

ثَبَّتَ يَثْبِثُ ثَبَاتًا (II) To stand firm

جَمْعُ اَمَاكِنُ (مَكَانٌ) Place where one is or one stands, space, location

لَاقَى يُلَاقِي لِقَاءً (III) To meet, to come across

مُلَاقَاةٌ Encounter

عَادَى يُعَادِي عِدَاءً (III) To be hostile

عَدُوٌّ Enemy

اَفَادَ يُفِيْدُ اِفَادَةً (IV) To benefit, to help, to bring advantage

شَبَّهَ يُشَبِّهُ تَشْبِيْهًا (II) To compare, to like, to make similar or equal

نَعَسَ يَنْعُسُ نَعْسًا (a-u) To be sleepy

نَعْسَانٌ Sleepy

اَحَدَ يُؤَاخِذُ مُؤَاخَذَةً (III) To censure, to blame, to punish



جَاوَرَ يُجَاوِرُ مُجَاوَرَةً (III) To be close, to be neighbor

جارٌ Neighbour

شَاهَدَ يُشَاهِدُ مُشَاهَدَةً (III) To observe, to witness

بَارَى يُبَارِي مُبَارَاةً (III) To compete, to challenge

مُبَارَاةٌ Game, match

شَاشَةُ التِّلْفَازِ Television screen

أَنْتَصَفَ يَنْتَصِفُ أَنْتِصَافًا (VIII) To divide in middle

مَنْتَصِفٌ (اسْمُ الْمَفْعُولِ) s/t that is divided in the middle

مَنْتَصِفُ اللَّيْلِ Midnight

أَنْبَغَى يُنْبَغِي أَنْبَعَاءً (VII) To be desirable, to be appropriate

ضَيَعَ يُضَيِّعُ تَضْيِيعًا (II) To ruin, to waste, to neglect

سَامَحَ يُسَامِحُ مُسَامَحَةً (III) To be tolerant, to be kind

تَصَافَحَ يَتَصَافَحُ تَصَافُحًا (VIII) To shake hands with one another

مُصَافَحَةٌ Handshake

نَادَى يُنَادِي نِدَاءً (III) To call someone, to shout, to exclaim

عَادَ يَعُودُ مَعَادًا (a-u) To come back or go back, to flow back

أَسْتَخْرَجَ يَسْتَخْرِجُ اسْتِخْرَاجًا (X) To extract, to move out, to take out, to draw out, mine

نَاقَقَ يُنَاقِقُ نِفَاقًا (III) To dissemble, to act hypocrite, to act contrary to one's conscience

عَالَجَ يُعَالِجُ عِلَاجًا (III) To treat a disease

رَاقَبَ يُرَاقِبُ رِقَابًا (III) To monitor, to supervise

خَاطَبَ يُخَاطِبُ خِطَابًا (III) To talk to someone, to address

صَحِيفَةٌ Leaf in a notebook, paper, journal

أَنْزَلَ يُنْزِلُ انْزَالًا (IV) To send down, to reveal, to unload, to disembark

أَخْطَأَ يُخْطِئُ إِخْطَاءً (IV) To commit error

دُعَا، أَدْعِيَةٌ Prayers, (جَمْعُ)

أَسْتَفْتَحَ يَسْتَفْتِحُ اسْتِفْتَاحًا (X) To begin, to commence, to seek assistance to God, to implore God for victory

بَاعَدَ يُبَاعِدُ بَعَادًا (III) To cause to separate someone from something

بَاعَدَ (فِعْلٌ أَمْرٌ) Separate

خَطِئَ يُخْطِئُ إِخْطَاءً (i-a) To be mistaken

خَطِيئَةٌ Blunder

نَقَّى يُنْقِي تَنْقِيَةً (II) To cleanse something or someone

ثَوْبٌ robe

دَنَسَ يَدْنَسُ دِنْسًا (i-a) To soil, make dirty

دَنْسٌ Filth

تَلَجَّ يَتَلَجُّ تَلَجًا (a-u) To be delighted

تَلَجٌ Snow, ice

بَرَدَ يَبْرُدُ بَرْدًا (a-u) To become cold, cool off

رَوَى يَرَوِي رِيًا (a-i) To narrate, to relate, to transmit

مَطَرٌ يَمْطُرُ مَطَرًا (a-u) To rain

مَطَرٌ Rain

أَنْذَرَ يُنْذِرُ إِنْذَارًا (IV) To warn s/o of s/t, to caution

مُنْذِرٌ (اسْمُ الْفَاعِلِ) One who warns

كَسَرَ يَكْسِرُ كَسْرًا (a-i) To break something

مَكْسُورٌ (اسْمُ الْمَفْعُولِ) Broken

سَمَّى يُسَمِّي تَسْمِيَةً (II) To name someone or something

مُضَارِعٌ مَجْهُولٌ يُسَمَّى It is named

حِينَئِذٍ Then, at the time

مَثَلٌ يَمْثِلُ مِثَالًا (a-u) To resemble something, to be like

مِثَالٌ (جَمْعٌ) أَمْثَلَةٌ, example, Similar to

وَحَدٌ يَحْدُ وَحْدًا (a-i) To be unique, alone, unmatched.

وَاحِدٌ (اسْمُ الْفَاعِلِ) The one who is unique, alone

رَلَّ (فِعْلٌ رُبَاعِيٌّ) رَلَّ يَرْحَلُ رَحْلَةً To roll, to slide

مُرَحَلَةٌ Something rolling or sliding

وَهْنٌ يَهِنُ وَهْنًا (a-i) To be weak or feeble, to lack the strength

أَوْهَنٌ (اسْمُ التَّفْضِيلِ) Weak, وَهْنٌ Very weak

نَكَرَ يَنْكَرُ نَكْرًا (i-a) To not know, to disown, to renege.

أَنْكَرٌ (اسْمُ التَّفْضِيلِ) Abominable, disgusting, نَكِيرٌ

صَاتَ يَصُوتُ صَوْتًا (a-u) To make or ring a sound

أَصْوَاتٌ (جَمْعٌ) صوتٌ Sound

حِمِيرٌ (جَمْعٌ) Donkey, حِمَارٌ

أَكَّدَ يُؤَكِّدُ تَأَكُّيدًا (II) To confirm, give assurance

شَكَّ يَشْكُ شَكًّا (a-u) To doubt

إِخْتَمَلَ يَخْتَمِلُ إِخْتِمَالًا (VIII) To imply, carry away, to put up, suffer, bear, have capacity, be possible

قَلَّلَ يُقَلِّلُ تَقْلِيلًا (II) To diminish, to reduce, to do seldom or less frequently

قَرَّبَ يَقْرُبُ قَرَابَةً (u-u) To be near

قُرْبَى Kinship, relationship

أَحَقُّ (اسْمُ التَّفْضِيلِ) Right, entitlement, worth, حَقٌّ

عَائِلَةٌ (جَمْعٌ) عَائِلَاتٌ Family

بَوُسَ يَبُؤُسُ بَأْسَةً (u-u) To be strong

بَأْسٌ Strength

أَجْتَهَدَ يَجْتَهِدُ اجْتِهَادًا (VIII) To work hard, exert

مُجْتَهِدٌ (اسْمُ الْفَاعِلِ) One who works hard

أَهْمَلَ يُهْمِلُ إِهْمَالًا (IV) To neglect, to leave out, to omit

ضَلَّ يَضِلُّ ضَلًّا (a-i) To go astray

ضَلَالٌ Straying from the right path

تَصَرَّفَ يَتَصَرَّفُ تَصَرُّفًا (V) To act independently, move freely, to inflect, to be derived (as in grammar)

رَاعَى يُرَاعِي رِعَاءً (III) To heed to someone, show deference

مُنْبَيٍّ لِلْمَجْهُولِ (مَنْبِيٍّ) It be observed, shown deference

بَرْنَامَج Program

صَاعٌ يَصُوعُ صَوْعًا (a-u) To form, to fashion, to shape

صَبْعَةٌ Forming, shaping

أُنْتَهَى يَنْتَهِي أَنْتَهَاءً (VIII) To be concluded, terminated, finished

اسْمُ الْمَفْعُولِ مُنْتَهَى Terminated, concluded

سَفَرَجَل Quince (a fruit)

عَنْكَبُوت Spider

عَنْدَلِيب Nightingale

أَسْتَشْفَى يَسْتَشْفِي اسْتِشْفَاءً (X) To seek to cure

اسْمُ الْمَكَانِ مُسْتَشْفَى Hospital

تَهَادَى يَتَهَادَى تَهَادًا (VI) To exchange gifts

هَدِيَّة Gift

مَزِيَّة Advantage, privilege, prerogative

سَرِيَّة military detachment, squadron, company

شَطَطَى يَشْطَى شَطَاءً (i-a) To be splintered, shattered

شَطِيطَةٌ Splinter

بَرَأَ يَبْرَأُ بَرَاءً (a-a) To create

بَرِيَّة Creation

زَاوِيَّة Corner, nook, angle, a small mosque or prayer room

الصفحة الأخيرة من هذا الملف  
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